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The Masonic Craftsman

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CURTIS CHIPMAN

Grand Master of Masons in Massachusetts 1932-1933-1934.
Born November 6, 1876. Died October 9, 1935.

NEW ENGLAND
Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor
MEMBER MASONIC PRESS ASSOCIATION
27 Beach Street, Boston, Mass. Telephone HANcock 6451

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CURTIS The thread of life is indeed slender,—as **CHIPMAN** we are continually reminded. With deep regret we record the sudden death of Curtis Chipman, Grand Master of the Grand Lodge of Masons in Massachusetts in 1932, 1933 and 1934, at his home on Memorial Drive, Cambridge, October 9.

Without warning Death struck him down in the full prime of his powers. Loaded with honors granted by a grateful fraternity, Curtis Chipman was one of its brightest jewels. Gifted with rare talents which by assiduous and earnest industry he cultivated carefully, he won not only praise as an able executive and devoted servant of the Craft, but the affections of his fellows as well.

While occupying the grand mastership in 1933 he had the unique distinction of presiding at the ceremonies attendant upon the celebration of the tercentenary of the establishment of Freemasonry in the United States, in Boston, Massachusetts, an event unparalleled in American Freemasonry. Throughout, his courtesy and competence elicited encomiums from distinguished visitors from all parts of the world.

He had the singular honor of being elected an honorary member of the Grand Lodge of Scotland, one to which very few have attained, and these mainly members of Royalty. A gracious soul has passed whose presence will be sadly missed.

WILL "Very busy people are less apt to fall ill than persons of leisure," once wrote a doctor, and added that "the same strength of will that carries them through their difficult daily tasks shields them against disease." Will-power is the greatest single factor of human existence. Its influence is without limit.

If the body were master of the mind the world would have lost many of its famous names. Nelson as a sailor was sea-sick; Milton ignored blindness; Hood, Henley and Robert Louis Stevenson carried on in spite of bodily suffering. Washington's teeth worried him continually. Grant suffered the agonies of cancer, and history multiplies examples up to the present day of the triumph of the will to do.

An active mind would seem to insure a certain immunity from ill-health, just as it is equally certain that those who have time to dwell on ailments, real or fancied, soon fall victims to their own imagination.

How often is it a noticeable fact that the man who has led a busy life and decides to "retire," retires not only from work, but also simultaneously from the world.

The effect of the will to work is cumulative. A body of enthusiastic workers is a great stimulus to all within the sphere of their influence.

There is a latent power within us, a reserve strength, which can be called upon to help us in times of emergency. Sometimes we surprise ourselves with the things that we can accomplish when we really try—or, in other words, when we will to do a thing.

Freemasonry, with a sound set of doctrines and an immeasurable field, offers opportunities to its members to do a real work in human service. The laggard serves not as a help—often he is a drag. The man who "wills" into effect the precepts of the fraternity leaves behind him an influence extending far into the reaches of history and setting him apart as a doer in the world's work rather than a dreamer.

VISITORS Twice in one week during September The CRAFTSMAN has been favored with visits from two distinguished men of Masonic letters. One, Charles S. Plumb of Iowa, is favorably known wherever Masonic readers exist, for his scholarly contributions to the literature of the Craft. The other, Henry S. Evans of Denver, Colorado, is the able editor of the *Square and Compasses* which for forty-five years has spread Masonic light throughout the world of American Masonry.

If it were possible for each CRAFTSMAN reader to meet these gentlemen, he would not fail to note the earnest spiritual urge for service to the Craft which animate these scholars, the fruit of a long and familiar association with Craft matters and an earnest solicitude in its behalf. He would be encouraged thereby and stimulated to greater personal efforts.

That these two eminent writers sought out the editor of this publication to visit him and praised the work of this magazine is a source of extreme gratification.

HOW FAR? With the pledging of the country's credit to a degree unparalleled, the question arises as to just how far the growing generation and those to follow will accept responsibility for acts over which they had no control—but which commit them to a burden of repayment of intolerable debt. Who will blame them for rebelling against this infliction?

Inevitably accretions of interest accumulate—if they are not paid. The act of meeting within our own times charges on public financial obligations is a challenge to the resourcefulness of industry, individual or corporate, of the whole nation.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second class matter October 5, 1905, at the Post office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy.

If a subscriber desires to discontinue his magazine at the end of his subscription, notice to the effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired.

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PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

Alfred Hampden Moorhouse, Editor and Publisher.

Is the heritage fair to future generations?

It will be argued by those who are responsible in large measure for the present situation that future generations will reap the benefits (?) of present and past expenditures. But there is an inherent inclination on the part of most humans to spend the money which is the fruit of their industry and enterprise in their own way. This is understandable and logical.

The inheritance of war, misgovernment and the folly of untried experimenters, who more often than not have no experience in practical matters, has, like the grasshopper, proven a burden to the land, leaving it blighted and well-nigh prostrate.

No amount of present glory can compensate for the harm which has been done. Conscience, at present conspicuous by its absence, will ultimately and inevitably exact its penalty in a nightmare of remorse.

Freemasons, actuated by love of country and dedicated to high ideals, should strive to temper the present times with counsels of moderation, else their descendants will attribute to them a share of the suffering inevitably accruing to an era of governmental exploration handed down to them in a heritage of misfortune which, depend upon it, will be one of their chief concerns to cast off.

POWER From the earliest days of the republic down to the present there has been opposition on the part of States to the concentration of excessive power in the federal government. Until recently when emergency measures due to catastrophic economic conditions which seemed to paralyze the will of the people and their local elected representatives were put into effect, the function of government had been largely left to the individual states. That was the desideratum and it had proven measurably successful.

With the advent of a changed status in the economic life of the nation, and a set new conditions arising for which there was no near precedent, a tendency grew and expanded to throw responsibility for all our social and economic ills and ailments upon the federal administration—with consequences of a disastrous nature to the future life of the country. Power grows on power and its present growth in this country is no exception.

The full and fearsome effects of present policies will not be felt by the generation now living. It will increasingly and painfully remind the next of the folly of their fathers: in permitting a blanket mortgage to be placed upon the capital and resources with which they must function.

The load of debt placed upon their shoulders, which, unless the capitalistic structure upon which past prosperity has been built is to crash, must in honour be repaid. In such case it will inevitably nullify in large measure the material happiness which is every individual's inalienable birthright. It will take the best efforts of a nation strong in character and with unparalleled fortitude to discharge.

All this does not constitute a happy augury for the concentration of power in a central government when divisions or jurisdictions already exist competent to conduct local or state affairs—and yet centralized power may in some instances conceivably and perhaps

justifiably, be warranted, for unity of action on the part of the whole nation in emergency may when sensibly administered accomplish more for the common good. Unanimity is sometimes essential to attain fullest measure of success.

Freemasonry in this country is constituted in some forty-nine jurisdictions, each self-governing, and by and large doing a good job of administering and controlling the conduct of a multitude of units comprised in each.

No intelligent observer of the Craft, however, can fail to note the profound changes occurring within recent years and which have to a considerable degree forced upon it a problem which has become increasingly difficult, without genuine concern, and an earnest desire that all that is best within the fraternity be conserved and maintained at its full power and all that is extraneous and useless cast off.

In emergency—and it is not intended to convey the thought that the Craft is in danger—an intelligent survey of the whole situation is but the part of common prudence. To secure such a survey efforts in all jurisdictions are necessary and the results crystallized.

For which reason, it is believed, closer contact and unification of the energies of all the jurisdictions in the country is urged. Sporadic efforts are of little avail—*spectemur agendo* (let us be judged by our actions) but let our actions be wise and forehanded.

PREMATURE Last month, on this page, brethren of the Canal Zone were felicitated upon the prospective visit of Grand Master Allen, who had made plans to visit that outlying post of the Grand Lodge of Massachusetts.

The felicitations were premature. "Man proposes and God disposes"—Worshipful Brother Allen, on the eve of his departure, was stricken suddenly and his immediate removal to the Philips House was necessary where an operation was performed.

The Grand Master has rallied well from its effects and is making a splendid recovery. His proposed visit has been postponed but brethren in the Canal Zone may look forward to a visit at some future date when all the nice things expected may be realized in added measure, perhaps, because of deferred hope.

7 YEARS There has always been division of opinion regarding the desirability of certain "annexes" to Freemasonry; therefore it was with considerable trepidation that, seven years ago the first of this month, a group of scholars desirous of establishing some form of organization for the spread of Masonic knowledge, founded the Philalethes Society.

Realizing as they did the need for research and the dissemination of Truth through Masonic Light, these men set to work to write, assemble and collate a body of sound Masonic literature, without which no comprehensive understanding of the Craft is possible.

There have been, in the past, a variety of attempts made to acquire Masonic knowledge through similar means, many of them commendable in conception and fruitful of results—but in the stress of an unusual economic era, these came to grief, largely because of the

limited interest manifested by a great mass of the membership.

Freemasonry comprehends so many and varied elements that a clear understanding of its essentials is necessary to dispel misunderstanding. To substitute therefor exact knowledge as to its precise significance as well as its position in the scheme of life is the principal purpose of the Philalethes Society. Surely this is worthy.

During the 7-year period of its existence—notwithstanding these were years of unparalleled depression—the Society has quietly gone about its self-imposed duty of enlightenment and accomplished worthwhile results. Innumerable articles of authoritative and interesting quality have appeared from the pens of Fellows and associate members. These have been broadcast to the whole Masonic world through the medium of the Masonic press. The Society's membership comprises what is perhaps the most cosmopolitan group of world scholars and writers the Craft has ever known. Only the secretary and one or two others know of the very wide extent of it.

Today it is not always wise to publish the names of

A Monthly Symposium

Has the Masonic Service Association Earned Place and Support?

The Editors:

ALFRED H. MOORHOUSE BOSTON
JOSEPH E. MORCOMBE SAN FRANCISCO
WILLIAM C. RAPP CHICAGO
JAMES A. FETTERLY MILWAUKEE

A SPLENDID CO-ORDINATING AGENCY

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston, Massachusetts

IN answer to the question "Has the Masonic Service Association Earned Place and Support?" the opinion of this writer is, emphatically: Yes! We have watched with keen interest from the start the efforts of this association to function as an agency for the benefit of the whole fraternity in this country, in matters connected with emergency relief and education. The degree of interest in its early days was great, so that grand lodges gave it generous support. Errors were made in administration of its affairs. These, however, were errors of judgment—sins of omission and commission, committed in good faith without taint of dishonesty or savoring of anything but poor judgment and possibly extravagance. Their recital here would avail nothing at this time. Some grand lodges withdrew from membership.

As a consequence reorganization was effected, with a reaffirmation of principles, and under the present capable, devoted direction the Masonic Service Association, with headquarters in the capital city of the country, is now functioning efficiently, economically,



and effectively. Its membership comprises seventeen jurisdictions, nine being demits who have rejoined within the past four years; and the list is constantly growing. It serves, as it is intended, the whole Craft in the United States. A catalog of its educational publications and a recital of the multitude of its acts during the past few years is a story of the progress made in this country, of securing unified, consistent action, replacing sporadic, often misdirected and ineffectual attempts at education and relief which had heretofore characterized the broader aspects of countrywide Freemasonry.

It is, in this writer's opinion, quite necessary and essential to have a central clearing-house for the despatch of such Masonic business as may properly affect the whole fraternity rather than some sectional part of it. In union is undoubted strength.

Inevitably questions are continually arising which bear principally upon relief in emergency and the proper forms of Masonic education which justify the existence of the Masonic Service Association, and without which much that is good is lost—or rendered ineffective and sterile.

A complete and exhaustive analysis of the work of the Association would occupy more space than this brief opinion warrants. Such information, however, may readily be had from the executive secretary, Worshipful Carl H. Claudy, 700 Tenth Street, N. W., Washington, D. C. who is responsible in large measure

all of the forty Fellows, for some of them are citizens of countries in which Freemasonry is very much under the ban of oppressive despotism.

That a common tie binds these men and that an expression of world opinion is possible on Masonic subjects of vital interest to the Craft is a source of congratulation however.

While not seeking to trumpet its virtues or parade its good works before all the world, the Society is, none the less, doing a useful work in behalf of the fraternity. With a brightening of economic skies and consequent opportunity for men of good intent to think of something beside the mere desire to live in some degree of comfort and security, combined with an urge that comes to all at some time or another to learn more about the great institution of which they are part, it is expected the work of the Philalethes Society will find an enlarged and appreciative audience.

Faithful adherence to high standards in its laudable efforts will commend it to thoughtful persons. A good work which is greatly needed in a day when superficiality rather than accuracy seems to hold sway is that of the Philalethes Society.

for the present promising condition of the Association, with whom this writer is in full agreement that there is a genuine need for such an organization, and that the fraternity can never realize its fullest fruition until there shall be a complete concentrated program of SERVICE by and for the Craft. All the promises held out through past and contemporary Masonic history may be realized by such a national organization. Its scope can crystallize the philanthropic motive of some three million men in this country.

Putting aside any question of a national grand lodge, which is a topic conjuring up many difficulties and fraught with dissension, it can be readily realized that the purpose for which the Masonic Service Association was organized comes closer to making effective the will of the whole Craft than any other existing agency.

Its work deserves the hearty cooperation and support of every grand jurisdiction so long as the present standard of excellence is maintained—and it is within the power of individual member Grand Lodges to control its policy and direct activities in such way that no unfavorable criticism may arise: "Harmony being the strength and support of *all institutions*—more especially this of ours."

A MERITORIOUS INSTITUTION

By W. C. RAPP,
Editor *Masonic Chronicler*, Chicago

TO ONE who has even casual knowledge of what the Association of the United States during the last few years it would appear to be beyond dispute that

the Association has earned support and place in Freemasonry. The viewpoint of those who believe that the existence of any national organization based upon and attempting to function in any capacity in the field of Ancient Craft Masonry should not be tolerated or countenanced, not being in harmony with the principle of the absolute sovereignty of established Grand Lodges, is a subject

aside from our present topic. Nevertheless it cannot be entirely eliminated from this discussion.

The value of the work performed by the Masonic Service Association during recent years is generally conceded. The integrity, efficiency and ability of those in charge of its affairs during the same period are not questioned. The activities in which the Association has engaged and the manner in which its affairs have been administered also meets with approval.

Perhaps the best answer to our query is furnished by nine Grand Lodges which during the last four years have joined or rejoined the Association. It is manifest that these Grand Lodges have concluded that the Association has earned place and support in the fraternity, and that those Grand Lodges which have held membership for a longer period are of the same opinion.

Formed after the World War with the primary objective of creating an association enabled to speak with united voice as the servant of Grand Lodges, an objective which has never been attained, the scope of

the Association was enlarged by engaging in a variety of activities, some of which proved to be impractical and visionary. It is frankly admitted by those who are interested in the Association that mistakes were made, with the inevitable result that member Grand Lodges withdrew their support. The mistakes of the early days have been corrected, the Association is on a sound basis, financially and otherwise, its activities are approved and its services supply a need to the fraternity. Credit for this state of affairs must go to those who have been intrusted with its management.

The Association is a voluntary organization. Its control is vested in member Grand Lodges, exercised by duly elected executive committees and officers. Disapproval of the course being followed by the Association would be followed by the withdrawal of member Grand Lodges, a very effective check.

Acting as the fiscal agent of Grand Lodges in the distribution of relief funds in cases of great disasters, the Association has disbursed large sums of money economically and efficiently. Its Short Talk Bulletins, issued monthly, contain much information of value to Master Masons; the Digests on various topics are extremely interesting and valuable to Grand Masters and Grand Secretaries: suggestions for lodge entertainments and special occasions are made available, and in many other ways the Association is ready to supply service whenever called upon.

The Masonic Service Association, in the opinion of the writer, merits support and has earned a place in Masonic activities.

THE ANSWER NOT IN DOUBT

By JOS. E. MORCOMBE
Editor *Masonic World*, San Francisco, California

HAS the Masonic Service Association Earned Place and Support?" The organization to which our attention is thus directed is to be judged, not on its past history, which includes the difficult period of acquiring experience, but rather from the notable improvement subsequently made.

At time of its organization some sixteen years ago the Masonic Service Association was excellently planned, and bade fair to supply a widely recognized need in and for the fraternity as a national agency. Occasions of emergency requiring prompt aid could not be met efficiently and economically by

haphazard jurisdictional action. In every such case

the results had proven unsatisfactory. The Association, acting for all or for such Grand Lodges as were of its membership, could move at once and with full effect. It was intended also that this organization should serve as a clearing house for the distribution of Masonic information, statistical and other, not readily available to the detached body. The importance and desirability of such agency was generally recognized, and adhesion of the governing bodies of the Craft was gratifying to those who promoted the plan.

But the Association was unfortunate in choice of its executive officers. These speedily developed a sort



of megalomania, and assumed activities beyond the scope of their legitimate work. Further, those in charge seemed to consider the Association as a close corporation, the financial doings of which were no concern of the supporting members. They were stubbornly resistant to protests and arguments. As a natural consequence many Grand Lodges severed their relationship and the body, shorn of its resources, was forced to reorganize.

The extraneous activities, including a foolishly ambitious publishing program, were eliminated; every effort was made to return to the original simple but sufficient scheme. The representatives of the Grand Lodges that had retained membership were wise in their selection of officers on whose skill, good judgment and Masonic knowledge so much depended. Especially was the choice of W. Brother Carl H. Caedy as Executive Secretary a stroke of good fortune, for he is a very tower of strength. Under his direction confidence is being restored; several Grand Lodges have already resumed the broken relationship, and others will follow as the matter is brought to their attention.

By comparison with the period of inflated ideas the activities of the Association are modest, but they are of far greater value to the Craft. Apart from its work as a general relief agency in emergencies the fraternity is being constantly benefited by the patient and resultful work of the Executive Secretary and his staff in preparing digests of information. The flatulent output of the former regime was of slight benefit to the fraternal editor, while the really important matters covered by this latest worker is of a kind to be closely studied and carefully filed for future reference. Thus the brethren at large are greatly benefited.

There can be but one answer to our question of the month, and that an unhesitating and emphatic affirmation.

HAS PROVED ITS VALUE

By J. A. FETTERLY

Editor, Masonic Tidings, Milwaukee.

IT is our deliberate judgment that no one Masonic activity in the United States touches so many individuals, is of such general good or productive of such widespread benefits as the Masonic Service Association. It is at once both the interior department as well as the Red Cross of Freemasonry.

Organized in 1918 or 1919 to provide a central agency for the collection and distribution of relief funds in major disasters, and to act as a central agency for the preparation and distribution of Masonic statistical and educational information, the association went into a decline late in the 20's,

largely by reason of dissatisfaction on the part of its Grand Lodge members over its policy of publishing and selling Masonic literature; also the question of finances contributed to the rising tide of complaints but briefly, the decline in popularity came about by a lack of tactfulness on the part of officials of the organization, and a disinclination to accept advice and suggestions. A most excellent record in the collection and



distribution of relief funds for the relief of sufferers caused by the Japanese earthquake in 1923, the Florida hurricane in 1926, the Mississippi flood victims in 1927 and the Porto Rico and Florida hurricanes of 1928 could not stem the growing revolt of Grand Lodges, and for the succeeding four or five years there was a constant succession of resignations by Grand Lodges and the association appeared doomed to an early death.

Certain of the Grand Lodges, however, convinced of the soundness of the original plans, retained their membership and by a careful selection of officials and the election of Wor. Bro. Carl H. Caedy to succeed the original Executive Secretary (who died in 1931) were able to head the organization back toward success once more. Since then, additional Grand Lodges have re-joined (three more were welcomed back last year) and others have signified an intention to do so. Twenty-eight Grand Jurisdictions now are full members. Probably within another five years most of the Grand Lodges will have entered the fold.

The record of the association in collecting and distributing nearly \$1,000,000 in the four disasters listed above at a cost of approximately 1½% for expenses, speaks eloquently of the value and efficiency of the Masonic Service Association as a relief agency. Its record in compiling and computing information for the use of Masonic officials, its digests on "Trial Methods of 45 Grand Jurisdictions," on "Finances and Charities," on "Standards of Recognition of Foreign Grand Bodies" and of "Masonic Law Relating to Liquor and Beer" have demonstrated beyond question its value as a statistical and information center. Its work in preparing and distributing the Short Talk Bulletins for the individual Mason has proved a very popular feature of its work.

Undeniably, to us, the Masonic Service Association has proved itself both necessary and indispensable.

Stability of Ideas Needed

Never has the need for clear thinking been greater than at the present moment. The cynaescence of a nation after an economic convulsion is slow; and the reconstruction period has its inevitable dangers.

Demoralizing and disintegrating influences always seek to build upon misfortune. Ideas which under normal conditions would not be tolerated find a hearing in the atmosphere of discontent. A sullen contempt for law, for justice, for individual rights, reveals its presence in incredible places.

What can be done about it?

This much, at least: the three million Masons in this country, with independent and wholesome reasoning, can help tremendously to counteract sinister theories, regardless of their origin.

Few of us have come through these last years unscathed; many have lost everything but honor and courage. But we can still question, we can analyze, we can think things through. We can insist that experience should temper experiment, and regard with profound distrust any organization or individual who substitutes expediency for principle. We can defend the principles upon which our country was founded, and upon which it has come—with all its faults—to greatness. We can, by precept and example, exalt reason, sanity of thought, sound patriotism, justice—in short, good citizenship in its finest sense. To do less is to be false to ourselves and to the fraternity which commands our allegiance. —BURTON H. SAXTON, G. M. Iowa.

Freemasonry and the Nation

By GROVER C. NIEMEYER, G. M., Illinois

In discussing this question I am assuming that no departure from the original plan of Masonry is contemplated; that the question is to be considered in the light of the basic principles and purposes of the fraternity.

When we refer to original authorities, we find that no Mason is obliged to support any particular form or principle of government. Belief in God is the only opinion or faith demanded of him.

The Ancient Charges require every Mason to be a peaceable subject to the civil powers wherever he resides or works and "never to be concerned in plots and conspiracies against the peace and welfare of the nation," but they leave the individual so free in political thought and action that rebellion against the state, although deplored, does not affect his status in the fraternity and, if he be convicted of no other crime, his brethren "cannot expel him from the lodge and his relation to it remains indefeasible."

Paragraph two of Article Six, relating to Behaviour of the Brethren "after the lodge is over and the brethren not gone" prohibits bringing *within the door of the lodge* "any quarrels about religion or nations or state policy," because as it says, "Masons being of the catholic religion in which all men agree and also of all nations, tongues, kindreds and languages are resolv'd against all politicks as what never yet conduced to the welfare of the lodge nor ever will."

Surely by these provisions it was intended that in political matters as in religious matters the particular opinions of the individual be left to him and be proclaimed and exercised *outside* but never within the lodge room.

Those earnest and sincere brethren who advocate an educational campaign in respect to the Constitution and the fundamental principles upon which our government was founded, insist, to quote one of them, that,

"The Masonic fraternity has been too intimately concerned with the formation and development of this Republic for its members now to be indifferent to any dangers which threaten these principles, whether the threats come from political, or non-political groups, from alien or native sources."

The premise assumed is not historically tenable. The Masonic fraternity—that is Anglo-Saxon Masonry—has never been concerned in the form or principles of any government. Individual Masons have taken a conspicuous and glorious part in the formation and development of this Republic, but, as must be expected in an organization which seeks to unite men of every country, sect and opinion for purely non-political purposes, Masons have been and ever will be found on each side of every question of state policy, form or principle of government.

Masonic historians tell us that the close of the year 1776 was one of the darkest periods in the history of American Masonry: that the Grand Lodge of New York was dissolved, its Grand Master having become an officer in the British army and recruited red men as well as white to fight under the English flag; that

William Franklin, Past Grand Secretary of Pennsylvania, royal governor of New Jersey and son of Benjamin Franklin, remained loyal to the King and was held prisoner by the Colonial forces until exchanged; that Reverend Samuel Seabury, first American Episcopal Bishop and a Mason, closed his church when Independence was declared, determined there should be "neither prayers nor sermon until he could pray for the King"; that lodges, like communities, were disrupted because of differences of opinion in respect to the war; and that, after Independence was obtained, so great was the dissension in the oldest lodge in Philadelphia over the selection of Washington as first President, and so evenly were the brethren divided, that the lodge surrendered its charter.

As to our form of government, Brother Alexander Hamilton, with his strong monarchical convictions, insisted that "those who mean to form a solid republican government ought to proceed to the confines of another government," and shortly before his death he described the Constitution as a "frail and worthless fabric." It was in fact a compromise of many divergent views strongly held and ably advocated, because sincerely patriotic men believed with Hamilton that it was not "possible to deliberate between anarchy and convulsion on one side and the chance of good to be expected from the plan on the other."

What was true in the beginning is true today. Excepting the most abstract and general principles in which education of Masons is unnecessary, there are no questions relating to our Constitution and whatever may be considered the fundamental principles of our country—and these are as difficult of determination as are the Landmarks of Masonry—as to which equally conscientious and well informed men do not differ.

Our Constitution was ordained and established

"to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity."

If we assume that all men agree that the objects named are the ultimate end of government, it does not follow that all men agree in defining these objects or the best means by which they can be obtained.

As abstract propositions, liberty of conscience and freedom of speech, preserved to the people by amendment of the Constitution, would be endorsed by all Masons, but in the practical application of these principles there is no union of minds.

Unfortunately, at the present time and in the Masonic fraternity, there are those whose conception of religious liberty, like that of the Puritan forefathers, consists in the right to worship God as they see fit, coupled with the power to make others worship the same God in like manner.

Likewise there are American citizens—vociferous, if inconsiderable in number—who, on the alleged ground of public safety, would re-enact laws similar to the Sedition laws of our early history, which brought forth

the Virginia and Kentucky resolutions and contributed so largely to the wrecking of the Federalist party.

Our dual form of government is peculiarly American. Yet after almost one hundred fifty years the respective powers and duties of the federal and state governments are undetermined, and as much the basis of bitter and acrimonious debate in the discussion of present day political questions as they have been from the formation of the Republic.

Furthermore neither the opinions of individuals nor of the people of the states or of the nation have remained fixed and permanent.

In 1814, Daniel Webster, later the great foe of nullification, in opposing a bill for compulsory draft in the war with Great Britain, threatened and even justified state nullification of a Federal law. During the first quarter-century of the Republic, leading public men assumed that secession was within the province of any State government and the advisability of such action was considered by Kentucky, Virginia, Connecticut and Massachusetts. After a trial of less than twenty years the nation reversed itself as to the Eighteenth Amendment.

What has been said necessarily applies when we come to consider the alleged dangers which proponents of the educational campaign insist threaten us. We enter the same field of controversy and meet the same diversity and change of opinions. Principles, doctrines and 'isms,' which to one man and generation are dangers of the gravest sort, may to another be the country's salvation. There always have been and always will be among us those who would overthrow the government and substitute another. The right to do so is not without support in American political philosophy. Abraham Lincoln declared in Congress that

"Any people anywhere being inclined and having the power have the right to rise up and shake off the existing government and form a new one that suits them better. This is a most valuable and most sacred right—a right which we hope and believe is to liberate the world."

Few if any of us believe that there is the slightest probability that such a change will be effected in this or the generations immediately following. But he who expects our government to stand forever has not learned from the experience of the past and is more hopeful than the founders of the Republic.

Let us not be afraid. There is no need for alarm. Surely we can agree with Jefferson that

"If there be any among us who would wish to dissolve this Union or to change its Republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it."

Individual Masons and not the Masonic fraternity will and should supply the reasons with which to combat real dangers threatening the peace and welfare of the nation. Nothing is more firmly imbedded in our political principles than the separation of the church and the state. Every reason which attests the wisdom of our principle demands that every fraternity, group or organization, not openly and expressly created for political purposes, should refrain from dictating or influencing the political opinions of its members.

No educational campaign can be effective or in the least worth-while which does not directly or indirectly seek to mould the views of the individual Mason on purely political questions of today. If dangers really threaten us, education in respect to abstract generalities of government is futile. Only discussion of governmental principles in relation to present day problems can be productive of results. This is politics.

If the plan be adopted, who shall determine the views to be presented and the individuals through whom presentation is to be made? Shall Grand Lodges settle these questions for all constituent lodges within their jurisdiction? If so, shall uniformity among Grand Lodges be attempted? If such matters be left to the constituent lodges, how is unity of action among the several lodges of a city, county or district to be attained, or inconsistent and even directly opposite positions by lodges to be avoided? How are lodges to be prevented from presenting doctrines which by the overwhelming weight of public opinion are antagonistic to present day American ideals of government? How are shifts of opinion with change of officers to be avoided? What is to be done with or for the Mason who finds himself for the time being opposed to the position of grand or local lodge?

If official commitment to particular theories, principles or plans is not contemplated, but the lodge room is to become an open forum for political discussions, the objections remain unchanged. In practical operation, the plan is still impossible without violation of Masonic fundamentals. Political parties and propagandists of all types will be harassing lodges for hearings and advantage in, if not monopoly of, such discussions will be sought. No matter how idealistic the plan in its inception, officers of Grand Lodges, Masters of lodges and members of the fraternity will be using their official position and influence in Masonry to the political advantage of their party associates. The character of the discussions will undergo a rapid change, and temporary and local party issues, as well as the merits or demerits of particular candidates for public office, will be matters of common debate in Masonic lodges under the pretext of discharging a patriotic duty and protecting the country from the dangers threatening it. An inevitable result of this practice will be attempts of political parties and factions to control and influence officers in Masonic bodies, with the consequent strife, dissension and ultimate destruction of the lodges. American Masonry will be in politics, and may find itself, as during the Anti-Masonic movement of a hundred years ago, the subject of governmental regulation and suppression as is Grand Orient Masonry in certain European countries today.

No man can be a good Mason without first being a good citizen. If we cease our quest for numbers and, true to Masonic principles, limit our privileges to those of sound character who freely and voluntarily knock at our doors, Masonry through its members will fully discharge all obligations of citizenship. These men, through untrammelled and independent judgment, directed only by a sense of patriotism, may safely be relied upon to stand on the side of law and order, justice and liberty. The demagogue, selfseeker and exponent of unsound and unsafe theories of government will rarely be found among them, and when found will re-

ceive little comfort and support from his brethren. Masons as a whole, without any educational plan within the fraternity, will still be defenders of the country and preservers of its peace and welfare and of the integrity of Masonry as a purely non-political institution.

The Delinquent Brother

If the brethren who are delinquent in the payment of dues to the several Masonic bodies in which they hold membership were laid end to end in a straight line it is probable that they would stretch for a quite considerable distance. Their number is legion, more's the pity. On the fraternity's methods of handling the delinquency problem there is any amount of diverse opinion, there being many Masons of many minds.

One excellent brother of whom we heard recently maintains that the lodges should carry every man on their books until he is again able to keep up his financial obligations to the fraternity. Masonry, he argues, is a brotherhood and no frater should be abandoned by the wayside because he is unable to pay. The possession of money should never be made the standard of fitness for Masonic membership.

The brother's human kindness does him credit. It indicates that he has an intensely sympathetic side to his nature. But the question is not entirely one of fraternal goodwill. It is a practical one into which many factors enter. It is safe to say that there is no lodge that would not have liked to keep its membership intact. Most of them have made every effort to do so. The suspension season is no joy to officers, paying members or delinquents. We are glad to be able to say that the lodges have been guided by the finest of brotherly feeling in their treatment of those who have fallen behind in their payments. They have remitted dues in innumerable cases, extended the freest credit and given delinquents the widest opportunity to hold their connection with the Craft. All that any of them have asked is that the brethren get in touch with the officers

of their lodges and make them acquainted with the circumstances which prevent payment, and state what the wishes of the delinquents are. Very many have made satisfactory arrangements, but others have ignored or neglected the invitation, with the result that suspension has followed. A lack of co-operation on the part of delinquents themselves has been responsible for the dropping of many names from the rolls. Further than this, many members have been suspended at their own request to avoid the piling up of dues charges against them.

What apparently escaped the attention of the kind-hearted brother is the practical side of the matter. Masonry is an organization which must have funds in order to function. The overhead expenses of the lodges must be paid from the dues of the members. Ordinarily it is expected that every brother will do his part. There are charitable demands to be met, rent, salaries and other necessary charges to be paid, and if the lodge is unable to forward its annual per capita tax to the grand lodge it may function for a time—but not for long. In the affairs of all organizations money plays a most important part. Would that it were not so—but what are you or I going to do about it? For a limited time the paying members can carry the non-payers along, but exhaustion will come about if the strain is too long continued, and if at any time those who are unable to pay shall outnumber those who are fortunate enough to be able to pay, dissolution will surely follow. Unnecessarily expenditures in the conduct of Masonic bodies have long since been eliminated and they are doing business on about as close a margin as is possible or advisable. Unless the whole set-up of modern Masonry be changed it is difficult to see how the various bodies can be conducted on a much more economical basis than is now being done.

We are unable to see it any other way than that the lodges have handled the delinquency problem in about the best possible manner. As a final thought we would leave the suggestion that Masonry is not a basic necessity. It is a luxury without which hosts of men have led long and happy lives.—*Masonic Chronicler*.

The Duce's Hour

[“Put out the light, and then—put out the light”
—Othello.”]

Put back the clock, and then—put back the clock!
Progress is but a word for idle mention;
Geneva deals in clocks, but this shall shock
The forward sweep of any such invention.

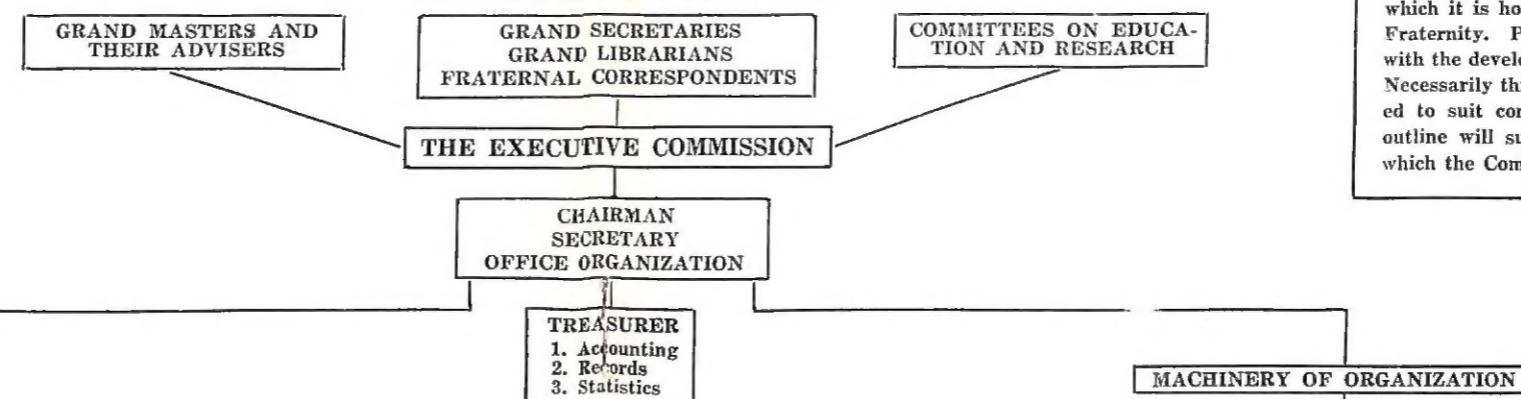
Put back the clock to lust of blood and power!
Strew havoc—but remember in your strewing
The desert sands may yet record the hour
Of yet another tyrant's last undoing.

LUCIO.

The lower part of the outline shown on this side is intended to reveal, in general terms, the purpose and scope of the Association's program. The development of this program is to be undertaken step by step in co-operation with our Jurisdictions. Inevitably some will be in a position to make a wider use of the various functions than others. But it is believed that the general plan is broad enough to be adapted to the developing needs of the Jurisdictions. On the opposite side will be found an outline of organization calculated to carry these purposes into effect.

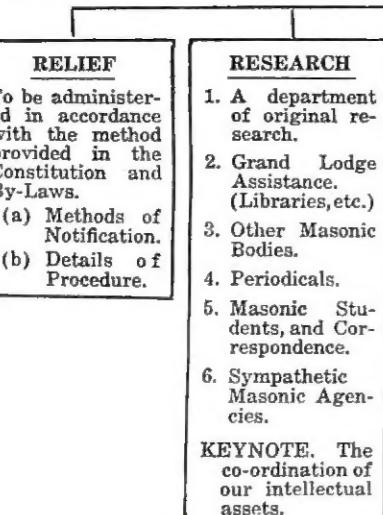
THE MASONIC SERVICE ASSOCIATION OF THE UNITED STATES

(Composed of the Member Grand Lodges.)



GENERAL CONSIDERATIONS RELATING TO THE APPLICATION OF MASONIC PRINCIPLES TO PRESENT-DAY PROBLEMS, TO THE END THAT FREEMASONRY MAY BECOME A MORE ACTIVE AGENT IN BEHALF OF CIVILIZATION

1. The function of Masonry is not the mere conferring of degrees. When a Brother becomes a Master Mason, the Fraternity's duty toward him has just begun. He will realize his duties as a Freemason only when he knows what Freemasonry really is and what are its aims. Most initiates are hungry for such teaching. Our lodge officers, chosen from all walks of life, have seldom the time to study ways and means—other than by "work"—to teach the fundamental principles of the Craft and supplement the ritual. It is a function of this Association to provide the necessary information and suggest successful methods.
2. We must apply methods which shall be interpretative of the "work" and of our history, our organization and form of government. We must translate, in modern terms, that work brought down to us through the centuries, so that its usefulness may be the better revealed.
3. The work before the Fraternity, as contemplated in this outline, is one of originality and adaptation. To accomplish it requires that the men charged with its promulgation shall be Masons first—trained and educated Masons, schooled in the lore and customs of the Craft, and possessing a vision of the world's problems. They must be able so to visualize Masonic principles that the Brethren may learn Freemasonry's solution of those problems.
4. Our aim is to make our Brethren better Masons and to enable them, by a broader understanding of Masonic principles, to work more effectively for civic righteousness and the betterment of humanity.



INCULCATION OF THE PRINCIPLES AND SPIRIT OF MASONRY

I. OBJECTS

1. To preserve as a landmark of civilization the principle of monotheism. The civil government of all the nations of the world must rest upon the common foundation of belief in God.
2. To re-cast the ideals of government on the basis of the recognition and execution of our duties toward others, rather than as at present on our rights as against others; the basing of civilization on declarations of dependence instead of declarations of independence; on altruism instead of selfishness.
3. To combat destructive tendencies and agencies seeking to undermine and destroy free institutions, by teaching, constructively, the true principles and functions of government and of civilization.
4. To arouse the conscience of every individual Mason to the necessity for his own practical application of Masonic principles to his activities in life, governmental, social, business and otherwise.
5. To stimulate charity and benevolence.

II. METHOD OF ATTAINMENT

1. Research.
 - Historical study of the parts played by Masons and Masonry in the establishment of democratic institutions.
 - Study of present conditions to exhibit and demonstrate the duties of Masons and Masonry today.
 - Digest all available material under "Sources of Supply."
 - Questionnaires.
 - Correspondence with Grand Masters, Fraternal Correspondents, Committees on Education and Research, and other existing Masonic agencies, adapting our work to fit in with the plans of the several jurisdictions.
 - Liaison with Sympathetic Outside Agencies.
 - Study their plans.
 - Use them in constructing our plan.
 - Utilize their organization facilities to find men for our Speakers' Bureau.
 - Develop our own plan.
 - Advise with Grand Lodges concerning training of leaders by means of the personal touch and by leaflets; stimulation and registration of talent; use of lecture service; promotion of Masonic forums; encouragement by Masons of civic forums, etc., for discussion of matters concerning which the general public should be informed.

INVESTIGATION AND REPORT ON SUBJECTS OF INTEREST

I. SOURCES OF SUPPLY

Masonic	Non-Masonic
1. Grand Masters and their Advisers.	1. Clipping Bureaus.
2. Grand Secretaries.	2. Special Libraries.
3. Fraternal Correspondents.	3. Private Reference Bureaus.
4. Grand Lodge Educational Committees.	4. Governmental Reference Bureaus.
5. Correspondents.	5. Governmental Agents and Agencies.
6. Our own Clipping Bureau.	6. Voluntary Propaganda Associations.
7. Our own Review Service.	7. Library Associations.
	8. Periodical and Pamphlet Literature.

II. OFFICE ORGANIZATION

1. Intelligence Bureau.
 - Questionnaires to Grand Masters and their Advisers.
 - Queries to Grand Lodge Officials, Past and Present, and Students.
 - Compiling and Digesting Replies to "a" and "b".
 - Individual correspondence to clear up moot questions.
2. Publicity.
 - Write summaries of conditions shown in "I".
 - Prepare Speakers' Propaganda.
 - Prepare leaflets for distribution.
 - Films and Slides.
 - Maps and Graphs.
 - Co-operation with Masonic Press.

DISSEMINATION OF MASONIC TRUTH

I. METHODS

1. Consultation with Grand Masters and their Advisers.
2. Co-operation with Grand Secretaries.
3. Co-operation with Fraternal Correspondents.
4. Co-operation with Grand Lodge Committees on Education and Research.
5. Co-operation with Past Masters' Associations.
6. Co-operation with Study Clubs and Research Classes.
7. Co-operation with Masonic Publications.
8. Co-operation with Masonic Students.
9. Central Office Bulletin Service to all the above.
10. Reports from Speakers as a basis for improvement of the plan.

II. SPEAKERS' BUREAU

1. Registration of Talent.
 - Obtain from our various jurisdictions the names of recommended speakers on Masonic subjects.
 - Consultation with other agencies.
 - Getting a Masonic check on qualifications and character of the men secured by this means through the jurisdictions from which the men hail.
2. Training Men for Leadership.
 - By systematically furnishing them Masonic information.
 - By holding conferences.
 - By attendance by representatives of the Association at Grand Lodge Communications or other meetings of the Craft, when desired by any jurisdiction.
 - Preparation of publicity pamphlets, explaining what is expected of speakers.
3. Developing a Booking System, as needs shall require.
4. Provide explanatory pamphlets for distribution.

III. NON-MASONIC EDUCATIONAL FACILITIES

1. Liaison with Sympathetic Outside Agencies.
 - Reading Courses.
 - Library Service.

THE ABOVE OUTLINE UNANIMOUSLY ADOPTED BY THE EXECUTIVE COMMISSION JANUARY 28, 1920

Since its adoption fifteen years ago some variations in the above have been made—but in its original scope the chart serves to indicate a thoroughly comprehensive program.



OCTOBER ANNIVERSARIES

Richard Stockton, a signer of the Declaration of Independence and 1st Master of St. John's Lodge, Princeton, N. J., was born in that town, October 1, 1730.

Maj. Gen. John P. G. Muhlenburg, Episcopal clergyman and Revolutionary officer, was born at Trappe, Pa., October 1, 1746, and died at Providence, Pa., October 1, 1807. He was a member of Lodge No. 3, Philadelphia.

Gen. Morgan Lewis, chief marshal of the inauguration ceremonies of George Washington and, in 1804, elected Governor of New York, was born in New York City, October 16, 1754, and served as Grand Master of the Grand Lodge of New York from 1830 until his death in 1844.

John Hancock, first signer of the Declaration of Independence and first Governor of Massachusetts, affiliated with Lodge of St. Andrew, Boston, October 14, 1762. His death occurred at Quincy, Mass., October 8, 1793.

George M. Bibb, Secretary of the Treasury under President Tyler, Grand Master of Kentucky (1804), and U. S. Senator from that state for a number of years, was born in Prince Edward County, Va., October 30, 1776.

Count Casimir Pulaski, noted Polish cavalry leader who served America during the Revolution, was made a Mason in a Military Lodge in Georgia in 1779. His death occurred near Savannah. October 11, 1779.

Robert Burns, Scottish Poet Laureate of Freemasonry, was passed and raised in Lodge St. David, Tarbolton, October 1, 1781. On October 26, 1786, he was made an honorary member of St. John's Lodge No. 22, Kilmarnock, Scotland.

Gen. Lewis Cass, Secretary of State under President Buchanan and prior to that U. S. Minister to France, U. S. Senator from Michigan, and Secretary of War under President Jackson, was born at Exeter, N. H., October 9, 1782, and became the 1st Grand Master of Michigan in 1826.

Francis R. Shunk, Governor of Pennsylvania (1845-48), and an earnest supporter of the public school system, was born at Trappe, Pa., October 7, 1788, and was a member of Perseverance Lodge No. 21, Harrisburg, serving as Master in 1820.

The Craft at Work

Lord Charles Cornwallis, English General in the American Revolution, died at Ghazipur, India, October 5, 1805. It was by his orders that the Grand Honors of Masonry were performed at the funeral of Baron de Kalb, who had been wounded and taken prisoner by the British.

Henry Knox, Revolutionary officer and Secretary of War (1785-95), died at Thomaston, Me., October 21, 1806. He was a member of St. John's Regimental Lodge.

Commodore John Downes, who served in the War of 1812 and commanded the Pacific Squadron in 1832-34, was initiated in Rising Star Lodge, Stoughton, Mass., October 23, 1806.

Col. John Page, who served during the Revolution and was Governor of Virginia (1802-05), was a member of Botetourt Lodge No. 7, Gloucester, Va. His death occurred at Richmond, October 11, 1808.

Franz Liszt, noted composer and conductor, was born at Raiding, Hungary, October 22, 1811, and was initiated in Harmony Lodge, Frankfort-on-the-Main, Germany, in 1841.

Andrew Jackson, 7th U. S. President, became Grand Master of Tennessee, October 7, 1822. On October 9, 1839, he attended a session of the Grand Lodge of Tennessee over which he presided for a time.

Gen. Simon Cameron, Secretary of War under President Lincoln and later U. S. Minister to Russia, became a member of "Holy and Undivided Trinity" Commandery, K. T., Harrisburg, Pa., October 25, 1826.

Rear Admiral Winfield Scott Schley was born, October 9, 1839, at Frederick, Md. On October 21, 1899, he was made a Mason "at sight" by the Grand Master of the District of Columbia. On October 8, 1934.

In October, 1920, he was elevated in Tuscan Lodge, Royal Ark Mariners No. 454.

Robert P. Dunlap, Grand Master of Maine (1830-31) and later Governor of that state, died at Brunswick, Me., October 20, 1859.

Chester I. Long, U. S. Senator from County, Pa., October 12, 1860, and on October 24, 1907, was elected a K. C. C. H.

Gen. Winfield Scott Hancock, who served in the Mexican and Civil Wars, became a Mason in Charity Lodge No. 190, Norristown, Pa., October 31, 1860.

Maj. Robert Anderson, hero of Fort Sumter and a member of Mercer Lodge No. 50, Trenton, N. J., died at Nice, France, October 27, 1871.

Clarence D. Clark, U. S. Senator from Wyoming (1895-1917), was elected a K. C. C. H., October 19, 1892, receiving the 33rd Degree, October 22, 1897.

Rear Admiral George W. Baird, Grand Master of the District of Columbia (1896), became a K. C. C. H., at Washington, D. C., October 19, 1899, which was followed by the 33rd Degree, October 25, 1901. His death occurred in the Capitol City, October 4, 1930.

Henry C. Wallace, Secretary of Agriculture under President Harding and a member of Pioneer Lodge No. 22, Des Moines, Iowa, died at Washington, D. C., October 25, 1924.

Sir Robert H. H. Baird, owner and publisher of the *Belfast Telegraph*, Grand Treasurer of the Grand Lodge of Ireland, and a member of both York and Scottish Rites, died at Belfast, October 8, 1934.

LIVING BRETHREN

Andrew J. Montague, Member of Congress from Virginia and former Governor of that state, was born in Campbell County, Va., October 3, 1862, and is a member of Roman Eagle Lodge No. 122, Danville.

William Gibbs McAdoo, U. S. Senator from California and Secretary of the Treasury under President Wilson, was born at Marietta, Ga., October 1, 1863, and is a Scottish Rite Mason of the Northern Jurisdiction.

Henry A. Wallace, Secretary of Agriculture in the present Cabinet, was born at Orient, Iowa, October 7, 1888,

and was raised a Master Mason in Capitol Lodge No. 110, Des Moines, October 4, 1927.

Richard E. Byrd, noted explorer, was born in Winchester, Va., October 25, 1888, and is a member of Kane Lodge No. 454, New York City.

Edward V. Rickenbacker, famous aviator, was born at Columbus, Ohio, October 8, 1890, and is a member of Palestine Chapter No. 159, R.A.M., Detroit, Mich.

Gen. Leonard C. Wood, Governor General of the Philippine Islands, was born in Winchester, N. H., October 9, 1860, and was a member of the York and Scottish Rites, and Mystic Shrine.

David Shultz, Governor of Florida and a member of the Scottish Rite Bodies at Key West, was born in New York City, October 6, 1891.

Dr. Joseph Fort Newton, D.D., received the 32nd Degree at Cedar Rapids, Iowa, October 29, 1909. He was elected a K. C. C. H., October 20, 1915, and attained the 33rd Degree October 20, 1933. He is Chaplain of the Southern Supreme Council.

Martin L. Davey, Governor of Ohio, was exalted in Tyrian Chapter No. 91, R.A.M., Ravenna, Ohio, October 24, 1911.

Allen T. Treadway, U. S. Representative from Massachusetts, received the 33rd Degree in the Northern Jurisdiction, October 1, 1912.

Ernest W. Marland, Governor of Oklahoma, received the 32nd Degree at Guthrie, October 17, 1912.

Claudius H. Huston, Assistant Secretary of Commerce (1921-23) and former chairman of the Republican National Committee (1921), received the 33rd Degree in the Southern Jurisdiction, October 24, 1919.

Bibb Graves, Governor of Alabama, received the 32nd Degree at Montgomery, October 7, 1921.

Prince Arthur of Connaught was installed Provincial Grand Master for Berkshire, Eng., October 18, 1924.

Col. Charles A. Lindbergh was passed in Keystone Lodge No. 243, St. Louis Mo., October 20, 1926.

Harry F. Byrd, U. S. Senator from Virginia and former Governor of that state, received the 32nd Degree in the George Washington Memorial at Alexandria, October 18, 1929.

FIFTY YEARS GRAND
SECRETARY

Adolphus A. Keen, who has served as Secretary of the Grand Lodge of New Mexico for over fifty years, is now dean of the Grand Secretaries of the United States. Mr. Fay Hempstead, Grand Secretary of the Grand

Lodge of Arkansas and Poet Laureate of Freemasonry, held that distinction until his death, some two years ago.

In appreciation of his loyalty and devotion to the Craft in New Mexico, the Grand Lodge of that State recently placed a bronze bust of Mr. Keen in the Grand Lodge Temple.

TEMPLAR TRIENNIALS

Following are the triennial dates and the cities in which they were held covering the period of 116 years:

1816 to 1934

Where Held	Date
New York, N. Y.	June 20-21, 1816
New York, N. Y.	Sept. 16, 1819
New York, N. Y.	Sept. 18-19, 1826
New York, N. Y.	Sept. 14-15, 1829
Baltimore, Md.	Nov. 29-Dec. 1, 1832
Washington, D. C.	Dec. 7-10, 1835
Boston, Mass.	Sept. 12-14, 1838
New York, N. Y.	Sept. 14-17, 1841
New Haven, Conn.	Sept. 10-12, 1844
Columbus, Ohio	Sept. 14-18, 1847
Boston, Mass.	Sept. 10-14, 1850
Lexington, Ky.	Sept. 13-19, 1853
Hartford, Conn.	Sept. 9-15, 1856
Chicago, Ill.	Sept. 13-19, 1859
New York, N. Y.	Sept. 1-4, 1862
Columbus, Ohio	Sept. 5-7, 1865
St. Louis, Mo.	Sept. 15-18, 1868
Baltimore, Md.	Sept. 19-23, 1871
New Orleans, La.	Dec. 1-5, 1874
Cleveland, Ohio	Aug. 28-31, 1877
Chicago, Ill.	Aug. 17-20, 1880
San Francisco, Calif.	Aug. 21-23, 1883
St. Louis, Mo.	Sept. 21-24, 1886
Washington, D. C.	Oct. 8-11, 1889
Denver, Colo.	Aug. 9-12, 1892
Boston, Mass.	Aug. 27-30, 1895
Pittsburgh, Pa.	Oct. 11-14, 1898
Louisville, Ky.	Aug. 27-29, 1901
San Francisco, Calif.	Sept. 6-9, 1904
Saratoga Springs	July 9-11, 1907
Chicago, Ill.	Aug. 9-11, 1910
Denver, Colo.	Aug. 12-14, 1913
Los Angeles, Calif.	June 20-23, 1916
Philadelphia, Pa.	Sept. 9-11, 1919
New Orleans, La.	Apr. 25-27, 1922
Seattle, Wash.	July 28-31, 1925
Detroit, Mich.	July 16-19, 1928
Minneapolis, Minn.	June 20-26, 1931
San Francisco, Calif.	July 9-12, 1934

MASONIC RELIC REMOVED

As a result of a fire which destroyed the Oregon State Capitol at Salem on April 26, 1935, the Grand Lodge of Oregon, A.F.&A.M., of that state, removed the leaden casket which had been placed in the cornerstone of the structure, October 8, 1873.

The ceremonies attendant upon laying the cornerstone in 1873 were elaborately and impressively performed, with

Mr. T. McF. Patton as Grand Master. By comparison, the ceremonies accompanying the removal were simple, but performed with the usual dignity of a Grand Lodge ceremony. Following an invocation by the Rev. George H. Swift, acting Grand Chaplain, Mr. R. Frank Peters, Deputy Grand Master, opened the cornerstone with the same

trowel in hand which was used in laying the cornerstone, and had the casket placed on a table in full view of the audience. Mr. James U. Campbell, Chief Justice of the Supreme Court of Oregon, acting Grand Orator, then sketched the history of the State capitol. Following the remarks of Chief Justice Campbell, Mr. H. Wayne Standard, Grand Master, presented the casket with its contents to Gen. Charles H. Martin, Governor of the State. In his response, the Governor appropriately received the casket and passed it on to Mr. Rufus Holman, State Treasurer, who entrusted it to the care of Mr. Earl W. Snell, Secretary of State and Custodian of Buildings and Grounds.

When the new capitol is completed the contents of the casket will be displayed in a special case.

All of the state officials through whose hands the casket passed are members of the Masonic Fraternity.

WILL THEY TAKE HEED?

Mr. E. J. Adams, chairman of the special board of investigation of the Federal Trade Commission, warned advertisers and broadcasting stations in an address at Chicago, Ill., June 11, 1935, before the annual meeting of broadcasters, advertisers and agency men, to tell the public the truth about what they had to sell or else lose this source of revenue. He said:

"There is no value in advertising, unless the reader or listener believes what he is told in the advertisement. Every time he is deceived, his confidence is reduced. Unless truth in advertising copy is demanded by publishers and radio stations, the public will not respond to advertising appeals, and this source of revenue for publishers and radio stations will come to an end."

In recent years, most publishers have "rejected advertising copy to sell questionable products, and misleading advertising copy to sell good products," he declared. As they have done so many such advertisers have turned to the broadcasting stations where less scrutiny of advertising subject matter was observed.

"If many radio stations expect to survive, they must respect and protect

listener confidence. The programs must be clean, and the representations by advertisers must be reliable and truthful," Mr. Adams asserted.

OVERBUILDING A FALLACY

To the Editor of the "Craftsman"

Your editorial on "Building" in the September issue merits the careful consideration of every thoughtful member of the fraternity, and particularly by those who are ambitious to secure a home for their lodge which is in keeping with his ideals.

The writer has affiliations with Masonic bodies which meet in four different Temples, and is familiar with the many financial troubles that have infested the carrying of the several mortgages, and it is with the sole idea of "warding off approaching danger" that this letter is written.

One of the weaknesses we must recognize as being inherent in our organization is the brevity of the term of our presiding officers; this fact combined with his laudable ambition to accomplish something of a lasting nature, too frequently causes his lodge to become involved in a building program, from which there is a financial burden which will last until the grandsons of the present members either pay off the mortgage or are forced to surrender the building to the mortgagee.

Here is a proposal which was made to one of the bodies to which I belong, which was made in good faith but is typical of many other projects, which if carried out would have entailed limitless obligations, from which the outcome could not be visualized for at least fifty years, which might conservatively be the life of the building.

Estimated for the Building \$100,000
Donated by members 20,000
To borrow at 6% 80,000

Yearly Expense

Interest	4,800
Taxes	2,200
Janitor	1,000
Heating and Insurance	700
Depreciation at 3%	3,000
Upkeep and Incidentals	1,000
Payment on Principal	1,300
	\$14,000

Now this Lodge at the time was only paying \$1,500.00 per year, and was at the same time putting about \$1,000.00 each year into a Building Fund, yet it became necessary for the writer to argue at some length to convince the meeting of the fallacy of such an undertaking; in fact the vote was 87 to 28, showing that at least 28 members did not see the dangers ahead.

It would seem that your editorial was not only timely but worthy of the thoughtful consideration of every mem-

ber of the fraternity; and particularly when one views the result of our good fraters in Providence, who have been unable to carry their plans for a new Temple to a conclusion.

REUNITED

Split 150 years ago, two of the oldest Masonic lodges in Perthshire, Scotland, are soon to be united. A disagreement took place in Lodge Dunkeld, No. 14, which resulted in the formation of what is now the operative lodge known as Dunkeld No. 152. Although these two Lodges are to be united, they will work under two charters, the individual charter of each having been endorsed by the Grand Lodge of Scotland. Lodge Dunkeld No. 14 was started 200 years ago by the famous Atholl family of Scotland, celebrated in Masonic and Scottish history for over two centuries.

WHAT DOES MASONRY

TEACH US?

By Rabbi H. Geffem

Two hundred years ago Masonry became a real revelation instead of a legendary idea; from 1700, Masonry has developed itself and became a complete and perfect ideology in theory and practice. Thousands of books have been written concerning the fraternity. Still there is doubt about its original creation. Historical philosophers and theologians dug deeply by research into the causes of Freemasonry, but there are many different opinions among those scholars, and we are not able to positively take for granted even one opinion of them. As a secret society, nobody can give definitely its chronology, because the historical facts, events and acts of Freemasonry are very little until 1700. Masonic scholars of old, devoted to Masonry and familiar with Kabbalah, explain Freemasonry in fantastic language of imagery by parables, riddles, exaggerations and mysticism. The visage of Freemasonry is obscured in a hidden secrecy, even, by the light of historical research. However, if the principle is true, that the creator and his creation are realizing one object, they became a harmonious synthesis, and we must assume that Masonry was created together with the Universe by the Creator. If we analyze the separation of Masonry in the various parties, we find there contradictory elements. The initiator of Masonry was not a theorist, did not study science, nor lay down complete and perfect objective theses; he sent out the sparks of ideas, he uttered only amputated, crushing flash-thoughts, which can be explained and interpreted in many ways. But the many commentators of Masonry have multiplied books, and brought into the doctrine of Masonry

new inclinations and personal subjective feelings. Thus Masonry was transferred into a new theory and became divided into different rites and rituals. We have to depend on the original sources; on the Holy Bible, regardless of the scientific studies of great thinkers, to give to Masonry a steady form and to base it on solid foundations. Yet there are in it an expression of inclinations, emotions and utterance of spiritual desires and emotions. In ancient Masonic articles are excited revolt of yearning and hidden desire, a flame of strivings and longings. If these revolts do not satisfy our scientific thirstiness, if even they cannot serve us as a basis to historical investigation and the establishment of scientific laws and generalizations, they do enable us to invade the soul of the Creator and His creation, and into the palace with a multitude of hidden passages. We have here nothing to do with the dryness of laws and principles, events and experiences, but with revelations and psychological emotions. After the entering into the spirit of theoretical and practical Masonry, we mark that the world of Masonic emotions and their contemplation and observation, is built up on three or four spiritual visions, which are as a psychic seizing and examination in the revelation of the religious life of all time and generations of Mankind. The first seizing and ex-Unity." Almighty is monotheistic. The whole Being is one and complete Unity." Almighty is monothistic. The originators of Masonry did not intend to create here a pantheistic doctrinism of God and Creation; they were not philosophers nor scientific thinkers, only masons and builders, giving only a new conception and expression to the emotional seizing of the innermost Being. They destroyed the partition-wall between God and man, between the Creator and His creatures. The universe, according to them, is the ultimate aim of God, even pleasure and sin coming from the high spiritual world. Even in the places of uncleanness there is a spark of Deity, therefore a candidate comes to improve himself in Masonry, to repent of his sins, because there is no absolute good and no absolute evil. Good and evil are in a continuous condition of collision and fermentation and the man of repentence, who has lived in the plane of his different passionable thoughts, becomes, when leaving that life a pious man.

The originators of Masonry belonged to a class of varied theologists and religious interpreters. Also in the old classic literature is found a hint that the main purpose of a good deed is the pure intention and devotion, the enthusiastic spiritual pathos, and the wil-

lingness of sacrifices. These are symbols of the ritual and the holy altar. In the doctrine of intention and devotion there is embodied a democracy of love for fellow men because God has created all his children in his own image and likeness, therefore they shall be all alike. A real democratic doctrine, no difference existing whether one is a learned man or ignorant. That basic love for ignorant and learned alike is probably the main foundation of Free masonry.

DERBY PRESIDES AT

GRAND LODGE

The United Grand Lodge of England held its quarterly meeting in Free Trade Hall, Manchester, Eng., on September 4, 1935. The hall seats 2,650 persons, but over 800 brethren were unable to find accommodations.

In the unavoidable absence of Lord Charles Cornwallis, Deputy Grand Master, the Earl of Derby, who has been Provincial Grand Master for Lancashire (Eastern Division) for thirty-six years, presided.

This is the first meeting of the Grand Lodge ever held in that section of England. In fact, it is the fourth Communication of the Grand Lodge ever held outside of London. Much enthusiasm was therefore manifest when it developed that the Earl of Derby, a Lancashire Mason, was to be the acting grand master at this quarterly meeting.

In response, Lord Derby thanked them all for their generous kindness. He stated, in conclusion, that Masonry was in his blood.

The meeting was held in Manchester upon the invitation of the Provincial Grand Lodge of Lancashire and because of the celebration of the centenary there.

Following the passing of a resolution of tribute to the late Lord Ampthill, Pro Grand Master of the Grand Lodge of England, the Earl of Derby made a few personal remarks concerning his long friendship with his first cousin, Lord Ampthill. He said that they did not always agree on national issues and sometimes agreed to disagree, believing that thereby the best interests of the country would be served. He cited a recent incident and said:

"In the last days of the India Bill debates in the House of Lords, when he was to deliver a speech, which never was delivered, we met in the tea-room; we agreed to differ, and not a word was said on the subject. He expressed his pleasure in the prospect of his coming here today, and I expressed the pleasure we would all have in welcoming him."

Lord Derby recalled a time when he and Lord Ampthill differed acutely on Masonic matters. It was the time when Lord Ampthill came to Manchester to congratulate the brethren on their cen-

had one or more grand officers of their respective lodges accompanying them. Among the distinguished visitors from other jurisdictions was Mr. John H. Cowles, 33°, past grand master of the Grand Lodge of Kentucky.

The following day, September 5, the visitors were taken by rail in a private car to the Masonic Home at Elizabethtown, which is said to be the largest Masonic institution of its kind in the world. All of the main buildings are constructed of stone and harmonious in architectural design. The principal building was erected by the Pennsylvania Grand Lodge. A number of other buildings were presented by Masonic lodges in various cities, counties, and sections, and also by individuals. The chapel, a remarkably beautiful stone edifice, was the gift of a widow of a past grand master. The grounds,

which are considered by landscape authorities to be most attractive, cover approximately 1,000 acres. There are 1,700 peach trees, and 1,700 apple trees on these grounds, together with various other fruit-bearing trees. Vegetables of many kinds are grown in the garden, comprising 15 acres. At the present time, there are 601 guests enjoying the benefits of the Pennsylvania Masonic Home, and it is estimated that it requires a sum of \$350,000 per year to maintain the institution.

WHO IS PUBLIC ENEMY NO. 1?

We hear too much of public enemy No. 1 who robs a bank and gets away with \$50,000 and shoots down two or three people in doing it. There is another kind of public enemy of much greater importance. These are the men of education and social prestige, who are familiar with big business, who organize companies under high sounding names, and using the mails to defraud, filch millions of dollars from the unsuspecting public where the so-called public enemy gets but hundreds. For every one the gangster shoots down, these smooth criminals leave a train of ruined men and women, broken hearts, deaths and suicides.—Kilroy P. Aldrich, Chief Post Office Inspector.

BACKPATTING, BLAH AND BUNK?
The following is an "opinion" published in a contemporary, the origin of which, from the phraseology employed, is not difficult to determine. The writer, who admits to being young in years and also in Masonry, submits the "opinion," in response to an inquiry: "How to attract young Brethren to Lodge." Despite his loose and extravagant literary style, he proffers a "fairly familiar reason for non-attendance, and one that is undoubtedly

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where it is either carved on the walls or painted in the windows.

No one knows who carved this design in the foundations of the White House, when it was carved, or by whose orders. Tradition has long associated Masonic ceremonies with the building of the White House, but it is only tradition. But it is at least a matter for speculation as to whether this old, old design was carved in the foundation prior or subsequent to the burning of the structure in 1814!

It is at least possible that it was placed in position by some Chapter Mason who thought thus to protect the structure from future destruction by fire—note that to the ancient Jews it was a talisman preventing fire.

The "Seal of Solomon," of course, was a magic symbol long before any Masonry known today came into existence; it is one of the hundreds of symbols sung in story and legend (in the Arabian Nights the "Seal of Solomon" was used to confine the genii in the bottle!) which Masonry has taken unto itself. But its finding in the White House seems definitely to connect that structure with some Masonic interest and activity in either its original building, or in its repairs after the ravages of the British in 1814.

—(Courtesy The Masonic Service Association, Washington, D. C.)

CANADIAN SUPREME COUNCIL

The Supreme Council, Ancient and Accepted Scottish Rite of Freemasonry, for the Dominion of Canada, whose See is in the City of Montreal, Province of Quebec, held its annual session at the Masonic Temple in the city of Vancouver, Province of British Columbia, Tuesday September 3, 1935, at 10 a. m.

William H. Wardrobe is sovereign grand commander of the Canadian Supreme Council, and Walter H. Davis is secretary-general.

IN ANCIENT BROTHER

Mr. George Richmond, Walsh, initiated in an Irish Lodge in 1868, and a founder of the St. Matthew Lodge No. 1477, Lincolnshire, Eng., in 1870, is now in his ninety-third year of age. Since 1870, he has been organist of that Lodge, and is otherwise active in the Lodge proceedings.

DOING KIND THINGS

Have you ever noticed how much of Christ's life was spent in doing kind things? Run over it with that in view, and you will find that he spent a great portion of His time simply making people happy in doing good turns to people.—HENRY DRUMMOND.

[October, 1935]

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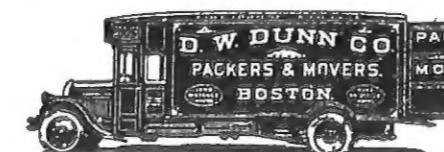
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[October, 1935]

ROGERS LAST MEETING

Will Rogers attended his last meeting among his Masonic brethren at Fairbanks, Alaska, while Nile Temple of the Shrine conducted its ceremonial. He was with his fellow nobles during the entire evening of their festivities at Fairbanks on the six-day pilgrimage of Nile officials in Alaska, headed by Potentate O. B. Joseph.

THE PITY OF IT!

"I don't get anything out of Masonry!" That was said to me by a man who had been a member of the fraternity for some years; a life member. It is not new of course—that statement—we hear it frequently. One wonders what is looked for; what yearning is there in the soul of a man that wells up into an utterance like that. Is he looking for something we do not possess or, has he failed to find that which Masonry regards as a sovereign right and privilege—the gift of opportunity; opportunity for service.

This man had achieved distinction in his chosen vocation because he had labored for it, and therefore had earned it. He took pride in his accomplishment, for the fruition of labor discreetly planned and worthily wrought gives one an honorable vantage, and is both a reward and a stimulus. Why could he not approach his Masonry in the same way. There, he would have found an unlimited field, ready for the exercises of those qualities of mind, and heart, and ability, so well trained by the experiences acquired in his industrial life, and by which tests he knew his worth and value. In his industrial life he allied himself and all his faculties to those things that were necessary to bring him success. Odd, is it not, here that he did not apply himself to Masonry with the same zest and vigor. One might suppose that his strength

"This circumstances is the more gratifying as many of the brethren recently initiated are from that class of our fellow subjects, amongst whom prejudices against the Craft are industri-

MASONIC CRAFTSMAN

had waned, and that he came, not as an ally but as a suppliant, if it were not that he was in the full vigor of manhood.

Truly, this man got nothing out of Masonry; how could he, for he never had put anything into it. Could a farmer justly condemn his farm for being unproductive if he had never put a plow into the soil or planted a seed? Oh the pity of it! there should be those who deny to themselves the rich boon of self development and satisfaction that comes from helping the other fellow. There are so many ways too, for opportunity is a constant neighbor, and is most responsive to a friendly greeting. Honorable, virile, and helpful association with one's fellows is a richer possession than a mind which, though willing, goes no further than a wish.—James H. Brice, 33°.

A ROMAN CATHOLIC G. M.

The following is an interesting address on the subject of Religion and Freemasonry delivered by Bro. Claude Denechan in 1822, at a meeting of the then Provincial Grand Lodge of Lower Canada, which was at the time under the jurisdiction of the Grand Lodge of England (Ancients). Bro. Denechan was a Roman Catholic, and succeeded H.R.H. the Duke of Kent, the then Prov. Grand Master, in 1812, but was not officially installed in that office until 1820, a position he held until 1823, when the Province was divided into two districts, when he presided over that denominated the District of Quebec and Three Rivers, until his death in 1836. Commenting on the increase in membership, Bro. Denechan stated: —

"This circumstances is the more gratifying as many of the brethren recently initiated are from that class of our fellow subjects, amongst whom prejudices against the Craft are industri-

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ously kept alive from an erroneous notion, or rather, pretext, of the views we are supposed to entertain with respect to matters of religion. The deception is gradually dispelling, and a steady perseverance in that probity of action which characterises Masons throughout the world, and which in fact, is the very essence of the principles of the Craft, will hasten the period when our most ancient and honourable Institution will not be less revered by our Catholic fellow subjects in this quarter of the Empire than by our Protestant fellow subjects in Britain and elsewhere.

The great maxims of our Institution comprehend all that is valuable in Christianity, and while it embraces all that is charitable among every sect or denomination of Christians, it entertains nothing repugnant to those great truths in which every true Christian must agree. The practice of the Masonic Craft is by no means incompatible with the religious exercises of any sect of Christians or of Christian virtues that can be named.

"Our duties are plain, simple and consolatory, to the Great and Omnipotent Architect of the Universe we owe our gratitude as the great basis and foundation of all the happiness we now enjoy; to the King, attachment and allegiance; to all mankind (and in a more especial manner, to Brethren of the Craft), friendship, charity, and brotherly love.

"Exempt from those scandalous persecutions to which, under the pretext of religion, the Craft has—and still does—laboured in some countries,

Masonry has at all times prospered under the powerful and protecting arms of the British Government, and accordingly our Lodges are proverbially loyal. The Craft we profess, instead of debasing mankind, tends to enlighten, and many are the brethren of exalted rank and eminent character whose devotion to King and country evince that loyalty, may be justly considered as among the first of Masonic virtues."

There is now on the register of the Grand Lodge of Quebec a Lodge which bears the name of Deneehan, founded in 1906, and drawing its membership from the French-speaking citizens of Montreal—*The Freemason London*.

THE SMITER SMITTEN
Justice can never have been more exquisitely poetic than in the case just reported of the mother at Blyth, in Northumberland. This mother was contemplating the immediate application of physical sanctions on the person of her infant son. In less diplomatic language, she had the brat across her knee and her hand already raised to high heaven in order to "give him one," when lo!—Zeus noted the impending calamity and fixed her arm in that position as the result of a dislocated shoulder. So the child escaped, and the woman's friends led her away through the streets to the hospital like Hitler reviewing his Storm Troops. Thus was the smiter smitten, and at last we have seen the truth of the ancient fable: "This will hurt me more than it will hurt you.—*Lucio in the Manchester Guardian*.

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Mr. Grouch—I dunno, but it sounds like *Revenge on the Public*.

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She—Hell! If I could tread water I'd walk ashore.



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- The work is dedicated to Most Worshipful Herbert W. Dean, Past Grand Master of Massachusetts, and Dr. Joseph Fort Newton who wrote what is perhaps the most noted book for Freemasons, "The Builders," has been prompted to say of it and its author:

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